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moral ideal ever hovering before the individual and beckoning him on, while God is his fellow-worker aiding to realize that ideal. He does not, however, use the conception of the universe as thoroughly intelligible. It is rather from the unknown that he gets warrant both for the *Ich* as a new creation outside the chain of cause and effect, and freedom of choice from the possibility of chance in the world.

On the whole, one can hardly avoid the conclusion that the author, not over-partisan, has made an honest attempt to harmonize the scientific and Christian views of the world. Though he recognizes this as a Sisyphus task, nevertheless he insists upon its worth, just as the struggling to realize the moral ideal has worth, though one be foredoomed not to succeed perfectly.

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#### SERMONS AND ADDRESSES, ANCIENT AND MODERN

Either the reading public has a larger appetite for books of sermons than one would naturally expect, or someone is losing money in the publishing business. When the fact is taken into consideration that ministers, as a rule, do not read sermons except those of two or three of their favorite preachers, the regularity and abundance which characterize the output of published sermons are not a little surprising.

Dr. Pattison's *History of Preaching*<sup>1</sup> covers all the Christian centuries and roots itself in the Jewish synagogue service. Beginning with Jesus and his apostles, he gives a pen-picture of all those who have most profoundly influenced the men of their times, religiously, by means of the spoken word. Such a task, accomplished in a single volume, must have its clearly defined limits, and there is ample evidence that the author has proceeded according to a carefully considered plan. Little space is given to biography, and no attempt has been made at detailed analysis. Seizing upon the more important qualities in each character studied, he presents these, and only these, as aids in the interpretation of the power and achievements of the lives under consideration. The result is a work, not only of value, but of compelling interest. It will be read by those whom the author evidently sought to reach and help, viz., preachers. It should be said that Dr. Pattison's charming style, evidenced not only by his books, but by his preaching, gives to this work a value which would have been lacking in

<sup>1</sup> *The History of Preaching*. By T. Harwood Pattison. Philadelphia: American Baptist Publication Society, 1904. 20 portraits. 406 pages. \$1.65, postpaid.

the contribution of one less gifted. Our enjoyment of this volume accentuates the sorrow felt over the departure of the brilliant preacher and inspiring teacher who gave it to the world.

Dr. Dargan's *History of Preaching*<sup>2</sup> is planned on a larger scale than the preceding. It is to be in three volumes, the first of which has just appeared. Dr. Dargan gives us a careful view of the historic settings and abundant biographical details. He has gone to the sources for much of his materials. The entire work, when completed, will be a valuable contribution to our knowledge of the subject.

Canon Henson had a distinctly avowed purpose in publishing *The Value of the Bible, and Other Sermons*.<sup>3</sup> In his open letter to the lord bishop of London, forming the preface, he says that he puts forth these sermons as the only answer he can consent to make to the numerous attacks made upon his teaching and his character. With this in view, it is hardly probable that the sermons thus brought together are representative of his ordinary pulpit work, and the reader must bear this in mind if he wishes to do Canon Henson justice. Many preachers have a strong conviction that the pulpit is not the proper place in which to discuss problems of biblical criticism, and so would be tempted to condemn their brother-preacher for his failure to use the pulpit for the highest ends. From such a sermon as that entitled "A Serviceable Life" we are justified in assuming that the canon of Westminster is something more than a controversialist; that he gives to his people real food for moral and spiritual growth. It is not necessary to speak of the author's position upon questions of criticism, for they are well known. However much the reader may differ from Canon Henson concerning questions at issue, no one can fail to appreciate the charm and force with which he puts his case.

Posthumous publication of sermons is more often a tribute of affection than a response to ardent demand. Outside the circle of personal friends and admirers of Canon Ainger, it is doubtful if *The Gospel and Human Life*<sup>4</sup> will have a wide reading; and yet these sermons are distinctly better than the average. The one feature which makes them vital and compelling is the preacher's passion for Jesus Christ. One may find him lacking in power of keen argumentation, may discover a seeming unwillingness to

<sup>2</sup> *A History of Preaching*. By Edward Charles Dargan. New York: Armstrong. 577 pages. \$1.75. This volume will receive fuller attention in the pages of this *Journal* when the work is completed.—EDITORS.

<sup>3</sup> *The Value of the Bible and Other Sermons*; with a letter to the Lord Bishop of London. By H. Hensley Henson. London: Macmillan, 1904. 333 pages. \$1.75.

<sup>4</sup> *The Gospel and Human Life*. By Alfred Ainger. London: Macmillan. 349 pages. \$2.

accept the results of modern research, but that this man knew his Lord as a personal friend cannot be doubted. Honor, love, and devotion speak in every word. The closing sermon, that on "Preaching," sets forth clearly the preacher's own estimate of his work. He is to be more than a herald who declares a message and says: "Take it or leave it; I care not." He is an ambassador. He pleads, he persuades, he puts his heart into the work of reconciling men to God. This conception explains, in considerable measure, Canon Ainger's undoubted power as a preacher.

Any young preacher who is tempted to think that profound and exact scholarship is a hindrance rather than a help to success as a preacher should read, carefully *Waiting upon God*.<sup>5</sup> The late Dr. Davidson, professor of Hebrew in New College, Edinburgh, made for himself a most enviable reputation in the world of scholarship. His interpretations of Job, Psalms, Isaiah, and Hebrews have given him a secure place among sane and scholarly commentators. His sermons show what enormous advantage the preacher has who is also a scholar. Here is exegesis that grows out of accurate knowledge, instead of imagination or the exigencies of theological discussion. Here is made evident that passion for truth which is the fundamental quality of the scholar, as it should be of the preacher. Nor are these sermons any "dry-as-dust" affairs, valuable chiefly for promoting somnolency. This teacher has demonstrated the possibility of allying scholarship with vital interest in the common life of man. He walked through life in close relations with his fellows. He saw and understood the teaching of nature, and was wonderfully apt in the use of illustrations taken from everyday life.

Judged by the intention of the author, *The Glory of the Cross*<sup>6</sup> is a reverent and careful study of the passion of our Lord. The cross is presented in successive sermons as a revelation, an argument, an altar, a pulpit, and a throne. The spirit is admirable and the theology safe; and yet it is not a compelling book. One explanation of its failure to lay hold is found in its monotony. It has no deep valleys of inferiority, neither has it any hills of real power. From the homiletical point of view, the sermons are markedly defective in progress. One might begin in the middle and read either way without losing anything in continuity.

Professors Anderson and Goodspeed have performed a real service in translating and publishing five sermons by Asterius, a fourth-century

<sup>5</sup> *Waiting upon God*. By A. B. Davidson. New York: Scribner, 1904. 378 pages. \$2.50, net.

<sup>6</sup> *The Glory of the Cross*. By John Wakeford. London: Longmans, Green Co., 1903. 120 pages. 2s. 3d. net.

bishop and preacher. When we, of the twentieth century, are tempted to fancy that the art of preaching was unknown until we discovered it, a little communion with *Ancient Sermons for Modern Times*<sup>7</sup> will speedily correct our mistake. Here are sermons delivered sixteen hundred years ago which for clarity of thought, elegance of diction, pungency, and force compare favorably with the best work of the modern pulpit. The preacher reveals a keen insight into human nature, clear understanding of the sins and foibles of his hearers, a high ethical standard, and rare ability to put the truth in the way best calculated to stir the conscience.

*The Stars and the Book*<sup>8</sup> takes its name from the initial sermon. This opening sermon forms an interesting homiletical study as revealing a somewhat unique sermonic method. The text is stated as follows: "The heavens . . . the law of the Lord" (Ps. 19). The opening sentence affirms that "in this psalm the noble truth is most forcibly expressed that God's word is as wonderful as the heavens." In what words the Psalmist lodges this declaration is not shown. Certainly it is not found in "the heavens . . . the law of the Lord," even when these words are wrenched out of their proper places and violently joined together. The preacher's style is somewhat ebullient, not to say dramatic, as is revealed in this extract from the sermon on "Paul and Nero:" "Listen! I hear a wailing and weeping and gnashing of teeth. Death, death, death! Listen! I hear singing and shouting and the voice of praise like the voice of many waters. Life, life, life!"

Dr. Washington Gladden has so identified himself with social reforms that many never think of him save as an exponent of Christian movements for the amelioration of hard conditions. He has so interested himself in questions concerning the Bible that not a few know him only as a champion of fearless historical criticism. Those who are fortunate enough to read *Where does the Sky Begin?*<sup>9</sup> will be convinced that he is a preacher of marked spirituality. The word "spiritual" is hackneyed and degraded. It is identified with a certain terminology and with specific methods. As a rule, it smacks of cant and self-satisfaction. But the truly spiritual man is such, not because he uses certain phrases, but because of his valuations.

<sup>7</sup> *Ancient Sermons for Modern Times*. By Asterius Bishop of Amasia. Translated by Galusha Anderson and Edgar J. Goodspeed. New York, Boston, Chicago: Pilgrim Press, 1904. 157 pages. \$0.60, net.

<sup>8</sup> *The Stars and the Book*. By Camden M. Cobern. Cincinnati: Jennings & Graham; New York: Eaton & Mains, 1904. 136 pages. \$0.50, net.

<sup>9</sup> *Where Does the Sky Begin?* By Washington Gladden. Boston and New York: Houghton, Mifflin & Co., 1904. 335 pages. \$1.25.

He is a man who places first things first; who lays the emphasis in life where it belongs; who exalts justice and love and righteousness. His theology may be liberal or conservative, his methods evangelistic or educative; if he realizes in himself and in his teaching that "the life is more than meat," he is a truly spiritual man. It is this note in Dr. Gladden's book that will awaken a response in many hearts and make the volume a valuable contribution to the development of the religious life of our time. As examples of sermonic work this collection is well worth careful study.

"Evangelistic Theology" is a term not often heard in this country, and needs to be defined in order that we be sure of its content. The lectureship on the Duff foundation in the Free Church Seminaries of Scotland, which bears this name, has for its object the presentation of Christian truth that shall promote definite evangelistic work both at home and abroad. *The Magnetism of Christ*<sup>10</sup> is the name given to the lectures for the session of 1903-4. They constitute a careful study of the life of Jesus, with special reference to his aims and methods. The lecturer seeks to disclose the "secret of Jesus" as regards missionary activity. This is a profitable book, not only for those contemplating missionary work, but for all Christians who have made a mind to be of use in building the kingdom of God. If those who feel themselves called to be "evangelists" would read these words and heed them, we should see less of questionable methods. When we read that, "so far as visible results went, Jesus was not conspicuously successful as an evangelist," we wonder how the book will be received by those Christian workers who measure results by arithmetic. The probability is that they will never read it.

The fifty-two expositions found in *From Sunday to Sunday*<sup>11</sup> are too brief and too inadequate to allow of the supposition that they are intended for sermons. While there is nothing here comparable in value to similar work done by the author's compatriots, McLaren and Jowett, still it is quite possibly worth while to produce a book that will not prove dangerous, even if it be lacking in freshness. Bishop Moule has learning, piety, and a sympathetic style, but is not at his best in this work.

Very like and very unlike Bishop Moule's book is *The Footsteps of the Flock*,<sup>12</sup> by a famous Glasgow preacher. Here, as in *From Sunday to*

<sup>10</sup> *The Magnetism of Christ*. By John Smith. New York: Armstrong, 1904. 336 pages. \$1.75.

<sup>11</sup> *From Sunday to Sunday*. By H. C. G. Moule. New York: Armstrong, 1904. 302 pages. \$1.50.

<sup>12</sup> *The Footsteps of the Flock*. By G. H. Morrison. New York: Armstrong; London: Hodder & Stoughton, 1904. 385 pages. \$1.75.

*Sunday*, we have studies for each Sunday of the year. Here we have brief and, in a way, inadequate treatment. But when we come to study the matter presented, the contrast is marked. Bishop Moule goes pleasantly on, never offending good taste, never saying anything that arouses opposition, and never, unfortunately, stimulating the mind. Dr. Morrison is incisive, vigorous, suggestive. He is an expositor of a high order. In the freshness and pertinence of his analysis he reminds one of the great Birmingham preacher. We may differ from him in some matters of interpretation, but he compels our admiration for the sanity and clarity of his thinking. There are few expositors better worth careful study by the young preacher than Dr. Morrison.

The teacher who can put moral and religious truth in such a way that it shall catch and hold the attention of the young may be sure, not only of a hearing, but of large usefulness. One would not naturally select the book of Proverbs as furnishing material of special attractiveness to one who seeks to win the attention of children, but this is the book chosen by the author of *The Way of Life*.<sup>13</sup> By apt illustration and a clear way of putting things he gives the teaching of the book attractiveness and grip.

The idea of discussing our Lord's interrogative teaching certainly has much to commend it. *The Master's Questions*<sup>14</sup> promises a genuine treat to those interested in the teaching of Jesus, but the performance hardly equals the promise. For those who have an insatiable appetite for works of devotion this volume may have value, but it will fail to satisfy those who look for freshness and stimulus in attempted interpretations of the words of the great Teacher.

Many who find little help in such a book as that just mentioned will derive large satisfaction and profit from George Matheson's *Leaves for Quiet Hours*.<sup>15</sup> The author stands almost alone among the prophets of the present generation in power to realize God and to declare his vision to others. He speaks to the heart because he speaks out of the heart. The present volume is made up of brief interpretations of passages of Scripture. In the preface the author declares his purpose to be to furnish, in each discussion, a thought and to accompany it with the expression of

<sup>13</sup> *The Way of Life: Illustrations of the Book of Proverbs for the Young*. By James Jeffrey. Edinburgh and London: Oliphant, Anderson & Ferrier, 1904. 298 pages. 3s. 6d., net.

<sup>14</sup> *The Master's Questions to His Disciples*. By C. H. Knight. New York: Armstrong, 1904. 367 pages. \$1.50.

<sup>15</sup> *Leaves for Quiet Hours*. By George Matheson. New York: Armstrong, 1904. 288 pages. \$1.25.

a feeling. To say that the purpose has been realized is faint praise for a book that is not only one of the best of its class, but one of rare value from every point of view.

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All students who have been helped in their religious thinking by President Harper—and their name is legion—will welcome this small volume<sup>1</sup> of collected addresses. All teachers and preachers, even if not as yet personally indebted to the author, will be glad of the opportunity to study his method of approach to minds immature and perplexed. The religious faith here set forth is marked by utmost simplicity. While there is no scorn of creedal forms, yet there is no attempt at a philosophical or historical exposition of Christianity. There are no specially novel insights or attitudes. But there is throughout the twelve addresses a simple, sturdy faith in the Christianity of the four gospels as the solution of the deepest problems of thought and action.

The sympathy with young life is unmistakable. What the writer says in the most important of these papers—that on “Bible Study and the Religious Life”—is true of all:

The positions suggested are those which I have tested in my own personal experience. . . . God knows how many men in trouble and misery it has been my lot to meet and in some small way perhaps to help.

The altruistic spirit breathes through every address; as, for example:

How can one best fit himself beforehand for the disappointments of life, and for all its suffering? . . . *Begin at once to suffer*, if you have not already begun. Try to find a disappointment. Not of course your own, but some one's else. Enter into his situation; put yourself by his side.

The treatment of religious difficulties is robust and sensible.

Some of us in our Bible study are troubled with the so-called difficulties. I am afraid that the number of such persons is too small. To be thus troubled indicates two things: that one has actually been engaged in study . . . also that the man is honest. . . . Do not, for the sake of all that you hold sacred, allow the existence of intellectual difficulties to interfere with the progress of your practical religious life.

The subjects of the addresses vary all the way from one on “The Trials of Life” to one on “America as a Missionary Field.” The intense interest of President Harper in these themes is contagious. He frankly affirms that colleges and universities are not today discharging their duty

<sup>1</sup> *Religion and the Higher Life: Talks to Students*. William Rainey Harper. Chicago: The University of Chicago Press, 1904. 184 pages. \$1.